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SEKHMET

issue
ten



magazine of anarcha-feminist federation of aotearoa

ANARCHA-FEMINIST FEDERATION OF AOTEAROA



BEGINNINGS

At the Anarchist Conference in 1991, anarcha-feminism was discussed. From the discussion two groups were established, one in Auckland, and one in Wellington. A group has since been formed in Christchurch.

SEKHMET

Sekhmet is the magazine of the Anarcha-Feminist Federation of Aotearoa. 'Sekhmet' is named after a war goddess in Egyptian theology. We see this as a great name for a magazine making war with hierarchies. Articles in Sekhmet do not necessarily represent views of the collective.

WHAT IS ANARCHA-FEMINISM?

An anarcha-feminist is an anarchist who focuses on feminism or a feminist who uses anarchist theory to achieve women's self determination. As anarcha-feminists we have formed women-only groups. This is because we feel it is more productive to work on women's issues in women only groups.

An excellent historical example of anarcha-feminists at work is the group Mujeres Libres (Free Women), the Spanish Anarchist Women of the 1930s. They formed a women-only organisation which was affiliated to the CNT (which was the main force against the fascists etc.). In the heyday of Mujeres Libres there were 160 groups throughout Spain with 20,000 women actively involved. They taught illiterate women to read, provided creches, formed collectivised restaurants and provided health services.

WHAT IS ANARCHISM?

Anarchists want to bring about a free, stateless, and equalitarian society, that is a society which is free of divisions, rank, and one which is just and fair.

Anarchism is a political set of ideas and beliefs that maintains that society should be arranged without set up power and control structures, so that it is without government or rulers.

Anarchism does not mean chaos, disorder, bombs, murder, and robbery. That's what government is all about. Nor does it mean a return to the Stone Age. Anarchists seek

away of social life in which nobody is in a position to oppress or exploit, victimise or abuse anyone else. Anarchism is a way of living in which everyone has equal access to resources, ensuring all basic human needs are met. In an anarchist society, order is achieved through free agreements between various individuals, groups, and organisations. These agreements are made freely to allow the attainment of the wide variety of human needs and desires, as well as organising aspects of production and consumption.

WHAT IS FEMINISM?

Feminism is a term widely used today that refers to many different movements and groups. The central aim of feminism is usually to achieve more equity and equality between the sexes. There are so many different ideological approaches and focuses that women have taken on feminist issues that feminism ranges from Marxist feminism, lesbian feminism, separatist feminism, eco-feminism, reflecting the broad diversity of women and their attitudes. Anarcha-feminists challenge the patriarchal order, which includes government and any other hierarchical organisation. Historically, women have tended to work in non-hierarchical ways to ensure rights for women.

Feminism also means breaking away from subservient conditioning. Peggy Kornegger considers that "women frequently speak and act as 'intuitive anarchists, that is we approach or verge on a complete denial of all patriarchal thought and organisation. Living within and being conditioned by an authoritarian society often prevents us from making that all important connection between feminism and anarchism." Fighting the patriarchy means fighting all leadership, all patriarchy, all government, and the very idea of authority itself. Our impulses toward collective work and small leaderless groups have been anarchistic, but in most cases we haven't called them that by name. We need to talk about anarchism and use it as a framework to transform

ourselves and the structure of our daily lives in order to 'bring down the patriarchy'. An anarchist understanding is important for women because it springs women out of reformism and stopgap measures into a revolutionary confrontation with the basic nature of authoritarian politics. The equal rights amendment will not transform society; it only gives women the 'right' to plug into a hierarchical economy. Feminism doesn't mean female corporate power or a woman president: it means no corporate power and no presidents. Challenging sexism means challenging all hierarchy - economic, political, and personal. And that means an anarchist feminist revolution.



sekhmet

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Sekhmet is produced by the Weta collective, an independent, autonomous collective based in Christchurch. Opinions expressed in this magazine do not necessarily represent the views of the collective. Contributions of letters, articles and art work are always welcome.

THE PREMENSTRUAL RAG

Keeping You Up With The Latest

EDITORIAL

Welcome to another edition of Sekhmet. You may notice a few changes, this is because this issue has been produced by WETA collective in Christchurch rather than Katipo collective in Wellington. We will be producing Sekhmet for awhile then Katipo will do it for awhile, the theory being that, if shared, Sekhmet and the readers will benefit from a broader input of energies and more women will be able to have a hands on experience of doing a mag. - with resultant benefits for all!

In case you a bit confused as to how all these collectives are connected, here is a run down on the Anarch-Fem Federation of Aotearoa

In Wellington there is Katipo Collective, and in Christchurch there is the recently started WETA collective. Loosely affiliated to these collectives are three performance groups: Random Trollops in Auckland, HAGs in Wellington and Southern HAGs in Christchurch.

The members of all these groups have a tendency to intermingle depending on the transience and current living arrangements of each individual, but through this constant mixing, new ideas and energies keep moving through the Anarch - Fem movement and new members are constantly collectivised. There are also annual Anarch-Fem conferences, at which we all get to meet each other and discuss relevant issues. The next conference should be in the pipeline but as yet is unorganised.

So, this issue is the first we have done and is therefore an explosion of everyone's ideas and a celebration of WETA's initiation. We hope you like it, but even more so we hope it makes you think?

If you have anything to say, or anything to include in the next issue, contact WETA collective (address in black box also on this page).

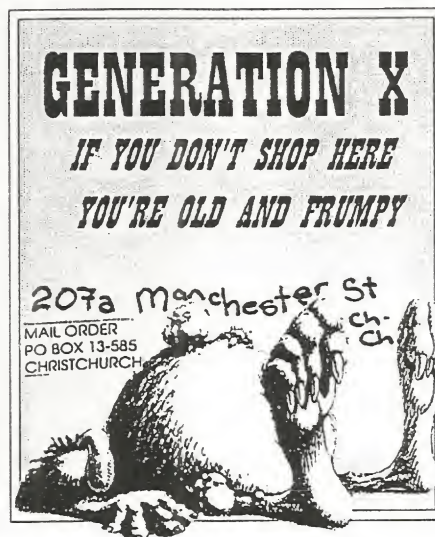
If you like what you read, then please support Sekhmet and subscribe, its only \$10 for 4 issues and not only are you guaranteed to get further issues of Sekhmet, but you will reduce our stress levels alot!!!

Enjoy.



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MEDIA WATCH:

As this issue goes to print, there is a conference on rape being held in Wellington (Mar 27-30), the first in 10 years, where doctors, medical specialists and other official people will discuss and set 'guidelines' for rape prevention, def'n's of rape, protocol for how officials and police handle victims and cases, how the courts treat victims etc. I hope some good comes out of it and maybe Sekhmet will run a review of their decisions next issue. Also in the media are yet more horrifying statistics on rape in war:

Serbian women - more than 40,000 raped during the Balkan war.

Bosnian women - 30,000 - 50,000 raped by Serb soldiers.

- Forced impregnation of women by invading soldiers, and then held captive until too late to abort.

- Soldiers encouraged by commanders to rape women as their conquering 'right'.

- Soldiers coming home from war are raping, abusing and sexually assaulting their wives, mothers, daughters and other women of their own country!!!!

"Rape, far from being a side effect of war, has become one of the indispensable instruments of war." Lance Morrow. But then, rape has always been used as a tool of war, oppression and colonisation just ask the Maori people, or Australian Aborigines, or the Irish, Scottish or Welsh or ...or...or...or... the real question is

Why have they only just noticed it!!!!

If you would like to contact us about Sekhmet, subscriptions, articles, advertising or information about Anarcho-Feminism you can contact us at:

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THE PREMENSTRUAL RAG

Keeping You Up With The Latest
OFF THE NET

From *Profane Existence*:

A MESSAGE TO "ANARCHIST"

MEN, AND THEN SOME

by Molly Tov

So they say a womyn's work is never done, and here I am writing an article that a man should be writing, and I'm starting to believe it.

Wimmin have been looked over, talked over, pushed back, laughed at, been shut up, used, abused, and raped all by our "brothers" self titled anarchist men and proclaimed revolutionaries. All the anti-sexist men quick to jump on someone else's sexist remark when around an anarchist crowd, but will let it slide when around his not so "P.C." friends. The men who vocalise their aggression against rapists, but when THEIR lovers say no, coercion is simple, and its not rape, because he's ANTI-SEXIST. There are men who use anti-sexist talk to pick up wimmin. The men who challenge others to call them on their shit and when someone does, on goes the defence mode and he's appalled that someone could say HE was fucking up, instead of actually thinking about the situation and to start working on it.

We already know all men are sexist, just as all white people are racist because of our society, white people still having privilege over people of colour and men still have privilege over wimmin, and once born into this process its incredibly hard to break it, especially when you forget to look at yourself. Once men slap "REVOLUTIONARY" on themselves, they think once they know a problem exists, that they are no longer a part of that problem, which they are.

As always before and now, sexism is a second hand term. It seems everything is being laid out in order of importance, made by who? Its like "first we'll fight racism, cos' we already know how to beat up nazis, then maybe we'll think about sexism, capitalism, or homophobia, whichever least affects our privilege. After that if there's time, and no more beer, we can read about speciesism, ageism, or ableism. if we're really cool we'll learn a little about it all to improve our social skills for the next gathering."

Whatever happened to fucking equality? How did some

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isms become more important than others you ask? Its called "How to be cool in the political scene, and keep as much privilege as possible" (look for it at your local corporate bookstore).

It's sad when it comes to the point where we don't want to think of anyone but ourselves or the P.C. status quo. Which brings me back to the conclusion of all these "feminist" men, who care so dearly about wimmin (or at least fucking them), until it affects their privilege, they care. Which I challenge SELF-PROCLAIMED anti-sexist men to really think about, how far the words they speak so well, go maybe try asking your best friend or lover just how anti-sexist you are.

Has this article offended you yet? Do you use your knowledge of others oppression to make a change or to just make a good impression. Do you feel challenged when a womyn speaks? Ever assumed its ok to touch someone? Ever feel bothered when a womyn asks you to confront sexist bullshit? well fuck you, you choose the term revolutionary not me.

Unless we can start seeing ourselves as the problem, and until we can actually start talking and listening to each other about our problems and work on them, revolutionary change will always remain a distant dream.

So the last question being, how many articles does it take until men start working on their shit? Aren't you tired of hearing and reading about it (if they even took the time)? Maybe Smith and Wesson do a better job??

At least stop considering yourselves revolutionaries, YOU'RE NOT MY COMRADE.



Dykes And Fags Want To Know...

Due to space constraints this interview has been edited and separated into three parts - one for each woman interviewed. This issue we will run the interview with Susan Rosenberg, interviews with Linda Evans and Laura Whitehorn will follow in the next two issues of Sekhmet.

If you would like a copy of the unedited version of this amazing and inspiring interview, you can buy one from the Freedom Bookshop, 272 Cuba St, Wellington, PO Box 9263, Te Aro, Wellington. The original version is an article from "Arm the Spirit", who can be contacted at PO Box 6326, Stn. A., Toronto, Ontario, M5W 1p7 Canada

[This interview took place sometime in 1991. - ATS]

A written interview with lesbian political prisoners Linda Evans, Laura Whitehorn, and Susan Rosenberg.

They are three North American anti-imperialists currently being held in U.S. prisons because of their political beliefs and activities with the armed clandestine movements resisting the U.S. government and its policies.

THIS ISSUE

Susan Rosenberg has been one of the three women political prisoners imprisoned in the Lexington Small Group Isolation Unit, the first explicitly political prison in the U.S. She was born on October 5, 1955 in New York City. She has been an activist all of her adult life. While still in high school, she worked with and was greatly influenced by the Young Lords Party and the Black Panther Party. She was active in the anti-Vietnam war and women's movements. In 1976 she travelled to Cuba to build a day care center, as part of the Venceremos Brigade in solidarity with the Cuban revolution. She worked throughout the 1970s in solidarity with national liberation struggles - the Puerto Rican Independence Movement, the Black liberation struggle and other world-wide movements for liberation. Susan is a Doctor of Acupuncture who studied with Black acupuncturists at the Black Acupuncture Advisory Association of North America (BAAANA), a community health center in Harlem, New York dedicated to fighting the drug plague and providing health care through acupuncture and Chinese medicine. Linda Evans - Born May 11, 1947, in Fort Dodge, Iowa.

FUTURE ISSUES

Linda Evans, born May 11 1947 in Fort Dodge, Iowa. Revolutionary and anti-imperialist since 1967. SDS regional organizer against the U.S. war in Vietnam and to support the Black liberation movement. Participated in 1969 anti-war delegation to North Vietnam to receive POW's released by the Vietnamese. Political/cultural worker in guerilla street theatre troupe, all-women's band, and women's

printing/graphics collective in Texas. the women's liberation movement and black community. Organised support for led by Black and Chicano/Mexicano organisations against the Klu Klux forced sterilisation, and killer cops.

Fought racism, white supremacy, and a member of the John Brown Anti-Klan. Built support for Black/New Afrikan, Puerto Rican, POW's and political prisoners, and for the right of pendency and self determination. Began working to assistance capable of struggle on every front. Arrested victim of harbouring a fugitive and using a false serving a total sentence of 45 years.

Laura Whitehorn - "I grew up during the era of the rise and victory of national liberation struggles, so my own hatred of oppression, injustice, racism, and sexism could be channelled into a productive direction: revolutionary anti-imperialism. I've been involved in struggles for human rights for a little more than 20 years - from the Civil Rights Movement to supporting the Black Panther Party, the Black Power Movement and the New Afrikan Independence Movement, to fighting the KKK and organised white supremacy, supporting the struggle for the independence of Puerto Rico, to struggling for the liberation of women and full democratic rights for gay people. In Boston, I helped Black families to defend their homes against racist attack during the 'anti-busing' offensive, and I helped to found the Boston/Cambridge women's school. In New York, I worked to expose illegal FBI counterintelligence (COINTELPRO) and was a member of the John Brown Anti-Klan Committee and the Madame Binh Graphics Collective. A visit to Viet Nam in 1975 in an anti-imperialist women's delegation confirmed my belief that socialist revolution lays the basis to fulfil human needs and creativity - including achieving peace and justice. Over the past 20 years, the intransigence, corruption and aggression of the U.S. government has made sustained militant resistance necessary. I've struggled to be part of that, because justice is worth fighting for and the real terrorism of U.S. imperialism needs to be defeated. I've been involved in clandestine resistance because the government uses the full force of repression to destroy developing opposition. Since my arrest in 1985, I've experienced this first-hand as a political prisoner: held in 'preventive detention' without bail, kept in solitary confinement for much of the time, classified as a 'special handling' prisoner, because of my political ideals and because I'm determined to live by them and fight for them."

Laura, Linda, and Susan (along with codefendants Alan Berkman, Marilyn Buck and Tim Blunk) were indicted in May 1983 for conspiring to "influence, change, and protest policies and practices of the United States government." The indictment alleged that the Resistance Conspiracy defendants were part of a network of underground groups responsible for a series of bombings of U.S. government and military targets from 1983 to 1985. After over 2 years of legal and political resistance, the 6 forced the government to negotiate a deal which dismissed all the charges against Susan Rosenberg, Tim Blunk and Alan Berkman. Laura, Linda and Marilyn pleaded guilty to the bombing of the U.S. capital in protest of the invasion of Grenada in 1983. Marilyn Buck was sentenced to an additional 10 years on top of a 70-year sentence. Linda Evans got an additional 5 years. She is now serving a total of 40 years. Laura was sentenced to 20 years. Susan Rosenberg and Tim Blunk were already serving 58-year sentences for earlier charges of possession of explosives, weapons and false I.D. Alan Berkman was released in June 1992



Active in the lesbian struggles grassroots K l a n ,

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QUISP: Did you do it? Did the government misrepresent what you did? If so, how?

Susan: I have been a revolutionary for much of my life. A revolutionary in the sense that I believe in the need for profound social change that goes to the roots of the problem. Which I believe is systemic. Consequently I have along with others tried many methods of struggle to enact a strategy to win liberation and attack the state (government) as representative of the system. First as a peace activist in the late 60's, then as a political activist in the 70's, and then in joining the armed clandestine resistance movement that was developing in the 80's. I am guilty of revolutionary anti-imperialist resistance. Of course the government has misrepresented me and all of us. The main form that has taken is to call us terrorists, which is something that couldn't be further from the truth. Just like all opposition to the cold war of the 50's was labelled communist, the 80's equivalent is terrorist. Now



Susan Rosenberg cont.....

there are all kinds of terrorists according to the U.S. - all of it bullshit. I don't mean to beg the question in the specific. I believe that no revolutionary captured comrade says what they have or haven't done within their revolutionary work.

QUISP: Audre-Lorde says the master's tools (violence) will never dismantle the master's house (the state). How do you react to this?

Susan: I always took the quote from Audre Lorde to mean the opposite of what you say. Funny, no? I always interpreted her saying that to mean the masters' tools being electoral/slow change. Well - there you go!

QUISP: Why is it important to support political as opposed to non-political prisoners? Shouldn't we be concerned about all prisoners?

Susan: All prisoners are in desperate need of support, and as the population gets greater (in prison) and the repression gets heavier the prisons will become a major confrontation within the society. If the prisons are to become a social front of struggle then there must be a consciousness developed to fight the dehumanisation and criminalization that prison intends. Political prisoners are important to support because we are in prison for explicitly social/political/progressive goals. Our lack of freedom does affect how free you are. If we can be violated, so can you. There is no contradiction between political and social prisoners.

QUISP: How does being a lesbian fit in with your work?

Susan: Well! Being a lesbian is part of the very fabric of my being - so the question is not really how it fits into my work rather how conscious do I make my lesbianism in living in prison or in the life of resistance I lead. It alternates depending on what the conditions are. Recently I have "come out" because at this point I have chosen to be more consciously lesbian-identified. I have done this because I believe that as gay people we need more revolutionary visions and strategies if our movement is to become significant in linking the overturning of sexual oppression with other forms of oppression. The other reason I have felt compelled to be out is that my tightest, most important women in the community we live in are the butches. It is the butches who suffer most for their choices/existence in prison. In recognition of Pete, Cowboy, Juju, Slimie, and all the other sisters it seems only right. Finally - Laura and Linda have been out since the RCC6 began and it has been a very important political and personal experience for them, and for us all. They have through their struggles created an environment of love and solidarity that enabled me to subsequently "come out" as well.

QUISP: How have you struggled with sexism and heterosexism in the groups with which you have worked?

Susan: I have become much more of a feminist over the last number of years - and by that I mean ideologically and politically I believe we have to examine the position of women, the structures of the society and how male dominance defines women's position in all things. I don't

think in the past I fought against the subjugation of women and gay people enough. I substituted my own independence as a woman with actively struggling against political and social forms of oppression. For example: in Nicaragua now, the women militants of the FSLN are reevaluating their practice of struggling against sexism, and some of them are self-critical that they subordinated the struggle of women to the needs of the so-called greater societal good. What it means now is that abortion and the struggle for reproductive rights under the new non-revolutionary society are being set back generations, and the level of consciousness among women is not (at this point) strong enough to effectively challenge this development. I believe that to subordinate either women or gay people and our demands is a big mistake.

QUISP: What is the connection between the primarily white middle class gay rights movement and the struggles of other oppressed people? How do we envision a gay movement that encompasses other struggles?

Susan: This is a big question and has many aspects to it. I can only offer a small answer, as I believe that prisoners who have no social practice in a movement because of being locked up have a warped or limited understanding of the real dynamics in the free world movements. The gay movement as it is currently constituted has emerged since I have been in prison so I have not been a part of its development. I don't think the gay movement can be relevant to other oppressed peoples and their struggles without an anti-imperialist analysis of the roots of gay oppression and then correspondingly a practice that implements that. In other words a movement that is led by white middle class men - even those oppressed because of their sexual identification/orientation - without ceding power (within the movement) to Third World women and men, and dealing with their agendas will ever be anything but reform-oriented. To only struggle for gay rights without struggling for the rights (human and democratic) of all those in need, and specifically those who are nationally oppressed sets up competing struggle rather than a cohesive radical opposition to the government.

QUISP: What was going on in your life that led you to participate in or support armed struggle?

Susan: The war against the Black Liberation movement by the FBI/U.S. government was most influential for me in seeing the necessity for armed self-defence. The challenge placed on us who were in a position of solidarity with revolutionary nationalist Black organisations was to uphold self-determination and to fight for it. The other element that most personally propelled me into armed clandestine resistance was witnessing the genocide of the chemical war being waged in the South Bronx against Black and Puerto Rican people. As a doctor of acupuncture and community health worker I watched us fail to stop the plague.

Break through the isolation by writing the prisoners, and/or by

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HERE COME THE BRIDES...THEY'VE BEEN DENIED...FOR FEAR OF GAY PRIDE.

This Valentines day seemed like an appropriate day to stage a protest about same sex couples being denied marriage licences. In 1985 the homosexual law reform bill legalised queer relationships and in 1993 the human rights bill made it illegal to discriminate in any way against any person on the basis of their sexual orientation. However, the government in its hypocrisy prevents same sex couples from legally marrying.

All this seemed to us to be reasonable grounds for strapping on taffeta, grabbing some flowers, friends and placards and heading for the registry office. We marched on down to the Christchurch Cathedral in the square to the tune of "Goin' to the chapel and we're gonna get married..." for a bit of bouquet throwing and ring exchanging. We handed out pamphlets describing our frustration and highlighting the (now much publicised) case in Auckland of a lesbian couple who went to the registry office to get a marriage licence and amazingly got one, only to be called back three hours later to say it had been revoked. Now they are involved in a civil rights case that is costing the couple \$20,000. If they win their case, it will set a precedent in Aotearoa for other gay and lesbian marriages to be accepted. Same sex couples around the country have also gone to their local registry office to "get married" and on refusal, have written a letter to the human rights commission outlining what happened and stating that they feel they have been discriminated against.

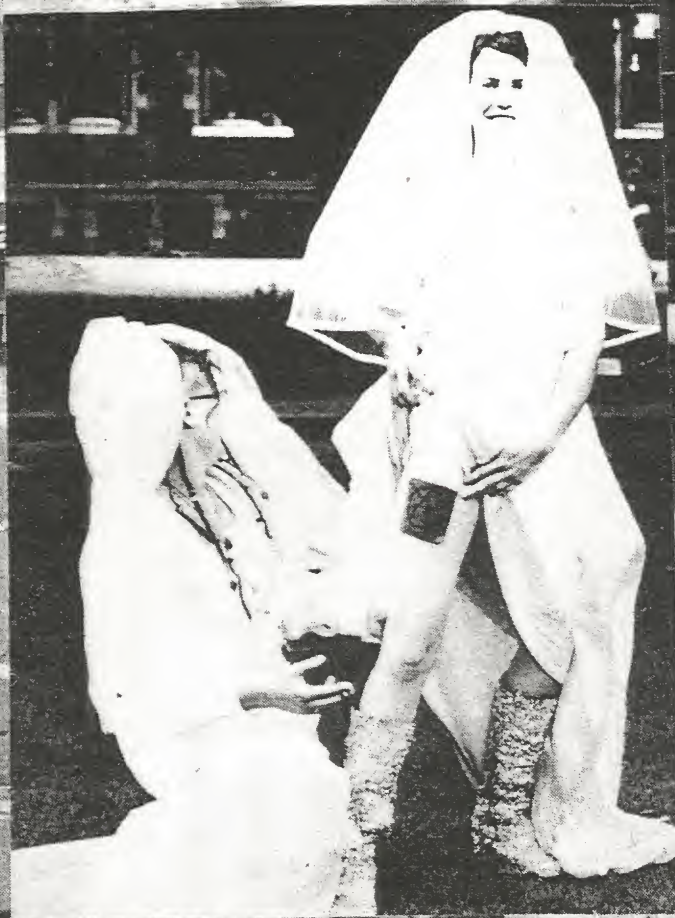
On our arrival at the registry office counter, in full bridal costume, with beautiful big placards and one Canterbury TV camera; the receptionist

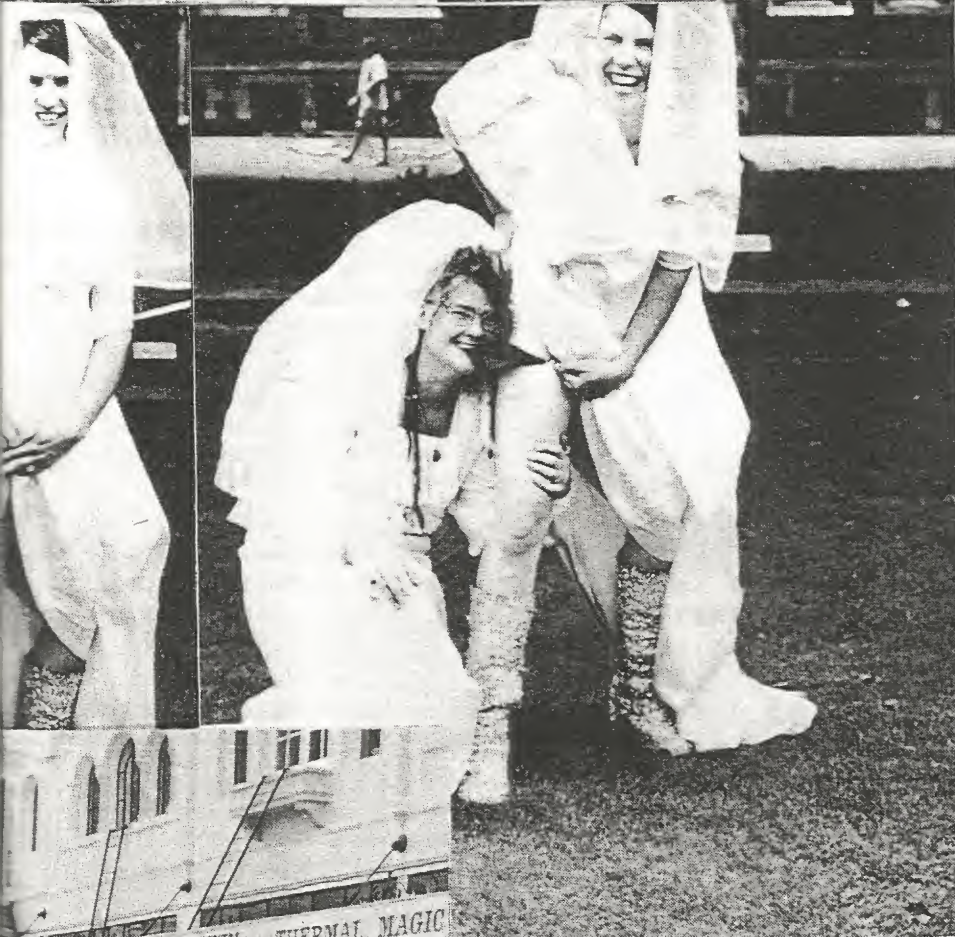
explained that as we were "of the same gender there was no provision under the law for us to marry", and called in the registrar. He informed us that while that marriage act does not stipulate that marriage can only be between one man and one woman, it is 'common law' the specifies that this is so. This is basically the assumed opinion of everyone in Aotearoa, and uses the guise of "tradition" to openly discriminate. Apparently if one of us was to have a sex change, with "medically supporting evidence", (a strap on plastic penis simply will not do) then everything would be completely permissible.

But why fight for marriage anyway? Isn't it just another patriarchal structure women should be avoiding? Some people in committed relationships feel the need to validate their commitment publicly "as a statement of their commitment". This is important to some queer people who perhaps feel that the person they love is being dismissed as their 'good friend'. Legalising same sex marriages would put queer couples in the same 'bracket' as heterosexual couples regarding such legal issues as adoption of each other's children, property rights, inheritance and their jurisdiction in the event of a spouse's illness or death. We see the next step as defacto couples being allowed the same rights as married couples. Fighting for queer marriage, however, seems to force our relationships into the public's collective faces and makes a statement that forced queer invisibility will not be tolerated.

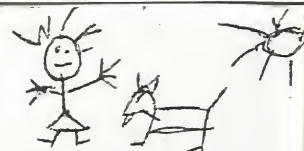
- Sally and Ang

Quote of the year: Minister of Injustice Doug Graham, the mouthpiece for institutionalised homophobia "I would not in any way support the concept of same sex people marrying. I just don't think they should, I don't think its right."





Freak baby Boom



The first thing id like to say is what the hell are they putting in the water..?

I remember a few years ago there was a wee Dillion and a wee pu Pu. Now there s Willows , Oceans, Eimajas, Ottos and Edans just to name a few...

It seems to me that a freak baby boom is going on here. What's the story? Are the government wanking in the water supply? (Ban all baths) or are we awesome women of New Zealand so well in tune with each other that we all subconsciously chose to fertilize within a year or so of each other so our kids will have cool on to it kids to play with? maybe his glorious lord up above reached down from the sky and.. (na flag that one)

Well no matter what happened .. it has. I was quite scared when i found out i was pregnant. I thought i would be the only one but no sooner had i found out that everyone else had jumped the band wagon. I personally know of at least 20 women who have had or are yet to have their babies (good luck Te Pere & Catherine) even a few freak people i don't know (all you people in Hamilton you know who you are Now to add a bit of purpose to this little article i want to talk about some of your rights. Most of you have planned to and have had good old home births, in your trucks or tubs or in the corner with your favourite pot plants. But unfortunately we're not all lucky enough for our plans to go through. I'm going to use me for an example because out of all the women i know i was the only forced hospital birth.

KNOWING YOUR RIGHTS FOR BIRTHING

First myth i'm going to break is the old 24 hours ruptured membranes means you must be induced or suffer c-section because of infection well thats bullshit for a start, my waters broke at 2 am thursday, well sunday rolls round and still no baby, i was living in a bus in a paddock in a happy acre as happy as a women in labour can be (ha bloody ha). My midwife said enough is enough and opted for hospital (it was still my decision to go or stay). So we rung up, got the rudest doctor upset that we ruined his sunday golf tournament and it was over the hill to Nelson.

Upon arrival they refused to believe my membranes were broken because there was no sign of infection and asked if they could doq internal. i allowed one and no more. this is an important factor in a hospital birth because they all swear by it but its been medically proven that if you give a women internals she has an extremely high chance of getting infected compared to no internals, no infection. The differehce is infection means definite ceaserean (not nice). Trust your body and read your body and by all means try to avoid them at all costs and you have every chance off having a normal birth. Now unfortunately if you have be induced you have to keep the drip in till after the baby is born but this only appears to be for fear of the womens induced labour stopping so you might like to ask for yourself.

Bascally remember that your in control, you call the shots. Its you body have faith and trust it. Make sure you have someone there that knows what you want and can speak for you when you cant. And dont be embarrassed to tell people you dont want there to fuck off. The other advice id like to share is "loose lips, loose fanny" breack out through loose lips with contractions it does wonders. Last but not least is when your kids get older make them buy you pressies on their birthdays to say thanks for a good job mum!

oh and i love you Edan xxxxx

By AMELIA



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Kurt
Zenith
Ocean
Akika

Keenan
Guel
Otto

Phoenix

Paris
Stasha
Shadow

Sahin

Felix

Mika

Astria

Xavian



WHAT DO YOU SEE IN THE MIRROR ?

EATING DISORDERS IN EVERYONE'S BACK YARD

The following is a brief account of the eating disorders anorexia nervosa and bulimia nervosa.

It only touches on the issues enough to make you aware of the basics of these diseases or else I would need an entire issue of Sekhmet in order to adequately cover everything !

ANOREXIA NERVOSA : this is where the person is obsessed with controlling their food intake and body weight - often to the point of total starvation. Anorexic's are intensely afraid of gaining weight, and they show a disturbed and inaccurate perception of the size and shape of their bodies. Extreme weight loss occurs, at least 15% below the individuals normal body weight. About 90% of anorexics are women, and about 1% of adolescent girls develop anorexia. Women (and men) can develop anorexia at any age, although it is most commonly an adolescent disease.

Female anorexics usually stop having periods (amenorrhoea) and all are at risk of damaging their bodies by wasting away the muscle tissue and internal organs such as the heart and brain, and developing diseases related to malnourishment. 1 in 10 cases of anorexia lead to death from starvation, cardiac arrest, other medical complications or suicide. As the body shifts into "slow gear" due to lack of food, menstruation stops, breathing, pulse and blood pressure rates drop and thyroid function slows. Nails and hair become brittle, the skin dries, yellows and becomes covered with soft hair. Excessive thirst and frequent urination may occur. Dehydration leads to constipation, and reduced fat leads to lowered body temp. and the inability to withstand cold. Also mild anaemia, swollen joints, light-headedness, irregular heart rhythms, personality changes and psychiatric illnesses often occur.

The majority of individuals also have clinical depression, or anxiety. Personality or substance abuse problems, and obsessive-compulsive behaviours can also accompany anorexia. Anorexics are typically compliant in personality but may have sudden outbursts of anger and hostility or become socially withdrawn.

BULIMIA NERVOSA : people with bulimia consume large amounts of food and then rid their bodies of the excess calories by vomiting, laxative abuse, enemas or

exercising obsessively. Some use a combination of these methods of purging. periods of heavy dieting between bingeing and purging is also common. Because many individuals with bulimia are secretive about their "binge and purge" cycles and they often maintain a normal or above normal body weight, bulimic's can often successfully hide their problem from others. As with anorexia, Bulimia usually develops during adolescence but due to the secretive nature of bulimia they may not be suspected or seek help until their 30's or 40's. 2-3% of adolescent girls and about half of anorexics will develop bulimia. Often the shame and embarrassment bulimic's feel about their eating habits and perceived lack of will power leads to depression and sometimes suicide.

Bulimic's can severely damage their bodies

themselves when eating and most are obese, have a history of weight fluctuations and suffer from associated serious medical conditions such as high cholesterol, high blood pressure, diabetes, gallbladder disease, also, some types of cancer are more common, and often, co-occurring psychiatric disorders such as depression occur.

WHO GETS EATING DISORDERS AND WHY ?

Eating disorders affect men and women of all ages. (although most are female adolescents), and all racial ethnic groups, although more commonly in Caucasians. People in professions, sports, activities or subcultures which emphasise thinness are also more at risk - eg modeling, dancing (I think this includes rave culture), gymnastics etc

Most people with eating disorders share certain personality traits - low self-esteem, feelings of helplessness, and the fear of becoming fat. Eating disorders seem to develop as a way of handling stress and anxiety.

People with anorexia tend to keep their feelings to themselves and are often perfectionists, good students or athletes and follow the wishes of others to gain acceptance and attention. Restricting their food intake is a way to gain control when they perceive that they have no control in any other area of their lives. Also, in the initial stages of anorexia, they gain approval from others as they lose weight and become more "attractive".

Anorexics often have mothers who are overly concerned about their daughters weight and physical attractiveness, and fathers and brothers who are overly critical of their weight.

Bulimic's and BED's tend to consume huge amounts of food to reduce stress and relieve anxiety, however, after binge eating comes guilt and depression, purging brings relief, but this is only temporary. Individuals with bulimia or BED are more likely to engage in risky behaviour such as abuse of alcohol and drugs.

Many individuals report that their eating disorders serve a number of purposes in their lives :

1) developing an eating disorder may be an effective way to deal with an impossible life situation, especially where emotional, physical or sexual abuse has occurred.

2) an eating disorder can help maintain a sense of security, safety and containment in a chaotic environment such as an alcoholic

COMMON SYMPTOMS OF EATING DISORDERS

- excessive weight loss in relatively short period of time.
- continuation of dieting although bone thin
- dissatisfaction with appearance, the belief that the body is fat, even though severely underweight
- loss of monthly menstrual periods
- unusual interest in food and development of strange eating rituals
 - eating in secret
 - obsession with exercise
 - serious depression
- bingeing - consumption of large amounts of food
- vomiting or the use of drugs to stimulate vomiting, bowel movements, and urination
- bingeing but no noticeable weight gain
- disappearance into bathroom for long periods of time to induce vomiting
- abuse of alcohol or drugs

Some individuals suffer from both anorexia and bulimia and have symptoms of both disorders, other individuals have only some of the symptoms.

by bingeing and purging - heart failure due to loss of vital minerals, stomach acid from vomiting wears down the outer layer of the teeth and can cause scarring on the backs of the hands, the oesophagus becomes inflamed and glands near the cheeks become swollen. Irregular periods occur, interest in sex diminishes and in extreme cases the lining of the stomach may rupture. Addictions such as to alcohol and drugs, often occur and like anorexics, bulimics usually suffer from clinical depression, anxiety, obsessive-compulsive behaviour, and other psychiatric illnesses. These lead to an increased risk of suicide.

BINGE EATING DISORDER : Similar to Bulimia, BED is characterised by episodes of uncontrolled eating but the person does not purge their bodies of excess food. Individuals feel they lose control of

or abusive or unstable home.

3) an eating disorder can offer protection from the painful reality of a situation and may make living just a little more tolerable.

4) an eating disorder makes it easier to "disconnect", "minimise", and "rationalise" experiences and it can help block out or avoid painful or disturbing feelings.

5) an eating disorder can provide a an illusion of power and control.

6) an eating disorder may be the only means for expressing feelings of anger, shame, or badness, although in a self-destructive internalised way.

7) an eating disorder allows you to run from yourself, and keeps people away so they cannot hurt you.

It has also been found that people with eating disorders have a seriously disturbed neuroendocrine system. This is the system which regulates sexual function, physical growth and development, appetite and digestion, sleep, heart and kidney function, emotions, thinking and memory. Scientists have found (by studying people not lab animals) that the 2 neurotransmitters (key chemical messengers) serotonin and norepinephrine function abnormally in people with eating disorders and / or depression, ie the neurotransmitters are decreased in amount and function.

It is interesting to note here that LSD and

related hallucinogenic drugs work by altering the amounts of neurotransmitters such as serotonin, in the brain, perhaps we should be carefully considering the effect frequent LSD usage is having on many "rave culture" women!!

WHAT CAN YOU DO IF YOU SUSPECT SOMEONE HAS AN EATING DISORDER

Try to talk to the person about your worries, chances are that the person you suspect of having an eating disorder will disagree with your suspicions, and if you confront them you will probably get denial.

The following are seven guidelines you should use before speaking with the person you are concerned about :

1) Think through who the best person is to do the talking.-decide who should be present, eg other friends, family, spouse etc. who should do the talking etc.

2) Pick a time to talk when you are feeling calm - do not try to bring the topic up when you are feeling angry, upset or hurt, your pain may be burdensome to the other person, making it harder for them to open up. Also, your feelings may interfere with your achieving the goals you have in mind, causing accusations, confrontations attacks and criticism to arise.

3) Pick a time to talk when you know you

The Freedom Shop

272 Cuba St.
Wellington/Poneke
Anarchist and
Anarcha-Feminist
Books and Crafts

Open Mon- Fri 12 p.m.-6 p.m.
Saturday 10 a.m.-2 p.m.

Get a taste of Anarchy

won't be interrupted.

4) Consider writing down what you want to say ahead of time - this will make things clearer for you, especially if it becomes an emotional discussion. The three things you will need to address are : what your worries are (be specific, mention how their problem is affecting your relationship with them, be direct, frank and honest), how you feel (use "I" statements about your feelings), and what you would like the outcome of the discussion to be (be realistic and have attainable goals -

Offensive Advertising : How to take action

Academic studies have shown that media pressure and advertising are two of the major contributing factors leading to eating disorders in our society. Whilst obviously not the only causes, this is an area in which we can begin to take action.

New Zealand Broadcasting has a strong "Advertising codes of practice", copies of which are available from broadcasters and The Advertising Standards Authority(A.S.A). The A.S.A includes The Advertising Standards Complaints Board, who deal with public concerns. It is made up of representatives of broadcasters, advertising industry, and print media. This body is essentially a self regulator, which must follow the codes laid down by A.S.A.

The procedures for laying complaints are relatively simple, but require the effort of concerned people to remain workable and effective. There is no point in having such a body if no one complains. This is where you and I come in.

There are two types of complaint, formal and informal. Informal complaints refer to letters and phone calls to the T.V./ radio station concerned or T.V.N.Z Public Relations. These are replied to as soon as possible. The phone complaints are logged as they come in and are circulated to senior executives and producers. This is a good first step in having your opinion heard, but that is as far as this method goes.

A formal complaint is an entirely different matter and as such must be handled differently. A formal complaint can be laid when any advertisement is considered to be in

breach of the A.S.A codes of practice. It is an easy procedure.

1. Complaints must be in writing, dated and signed. If it's a print ad include a copy, if T.V, or radio state approximate time, date, and station it was broadcast on.

2. The chairperson will determine whether the complaint is suitable for the boards consideration. You will be advised of this decision.

3. The board will decide whether the code has been breached. A formal written decision will be distributed to all parties and to the media.

4. If you lay a complaint with the board you must not pursue the complaint in any other forum.

5. Should the advertisement be found in breach of the codes the advertiser is then asked to withdraw it immediately. The media representatives of the A.S.A have agreed to not broadcast or publish any such ads.

This means that the media will comply with the boards decisions. Also any broadcaster who fails to comply with an order made by the A.S.A can be fined up to \$100,000.

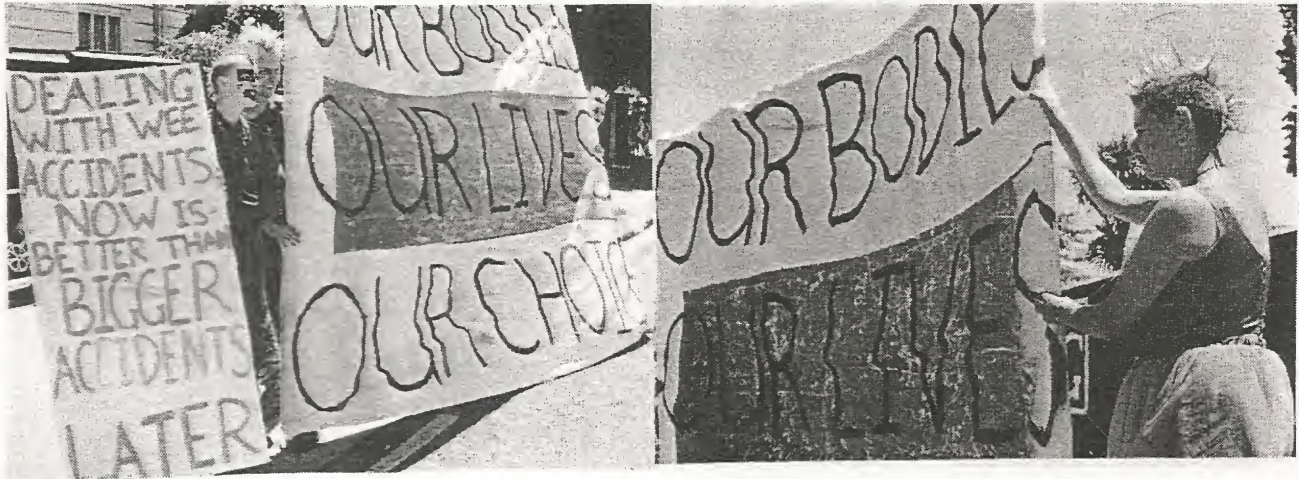
As you can see this is a far more effective means of complaint, that needs nothing more than a letter.

ADDRESSES

Informal: T.V.N.Z public relations. P.O Box 3819 Auckland.

Formal: Programme standards manager,
T.V.N.Z, P.O Box 3819 Auckland.
Broadcasting Standards Authority,
P.O Box 9213 Wellington.

CHCH WOMEN DEFEND RIGHT TO CHOOSE



No matter what the circumstances, when a woman chooses to terminate a pregnancy, it is not an easy decision. I have known many women who have decided to have an abortion, and it is never taken lightly. When a woman goes to a clinic for an abortion it is a very personal and emotional time for her. It is insane that this experience should be made more painful by a few old gits who want to fuck women over even more than they already are.

On weekdays there is a regular contingent of (usually older male) SPUC members stationed outside Lyndhurst Hospital on Durham Street in Christchurch who wave placards and yell abuse, harassing women going into the building for counseling or abortions. It is offensive that they think and care nothing about each woman and the individual situation she is in. It is insulting that they care less about the pain and suffering they (many who claim to be 'christian') are causing these women. It is out of consideration for these women that

we have not opposed SPUC at the clinic on a daily basis.

Early this year SPUC advertised calling for a prayer vigil outside the hospital on Sunday 28th January, calling abortions a holocaust like the one in W.W.II Germany, and the doctors who perform the procedure and the women who seek abortions "murderers" and perpetrators of genocide. As the clinic was closed that day we used the opportunity to oppose the insulting treatment meted them by SPUC 'agents' without contributing to the harassment of women using the clinic. We (SHAGS and friends) opposed the vigil with banners, street theater and costumes demonstrating our support for the women who, for whatever reason, choose to have a medical termination in Christchurch.

To us the fundamental issue is one of a woman's right to reproductive determination, ie. a woman's right to choose if, when, and under what conditions she may have a child.

The policy of SPUC is that a potential 'life' is a child of god, and superior to the health, well-being and rights of women. In USA pro-life nutters have instituted a campaign of violence and terror on women, their doctors and their supporters. Our trusty prime minister Jim Bolger, family man extraordinaire, has long been associated with the pro life movement, although the nutters have recently threatened not to vote for him in the upcoming election if he doesn't come up with some more radical shit.

In Aotearoa fanatical pro life groups are funded and encouraged by their American counterparts. We don't know how far they will go in their abuse and harassment of women. In future issues of Sekhmet we hope to investigate more fully the pro life movement in Aotearoa and overseas. We will also discuss abortion in the context of women's health, the patriarchy and its oppression of women, women and religion and a history of women's fertility.

EATING DISORDERS CONT....

expecting them to stop their eating disorder as not a realistic goal)

5) You can practice the discussion with someone

6) You can stop the conversation before it gets out of control - if you feel yourself getting angry or upset STOP THE CONVERSATION before it gets heated and hurtful. Tell them you want to continue talking when you do not feel so upset, and perhaps with someone else present.

7) If you are worried that the situation is an
Sekhmet no 10, Autumn 1996

emergency you will need professional guidance as to how to proceed. This is applicable if you feel the person is so unwell that they may be doing serious harm to themselves.

You can expect a variety of reactions - relief, admission of a problem, complete denial, defensiveness ("How dare you", "Mind your own business", "your not so great yourself", "your wrong" etc). Don't get dragged into a discussion about you, or anything other than your concerns with the other persons behaviour!

If things go well, encourage the person to seek professional help, either from a doctor: or contact one of the groups mentioned at the end of this article. If things go bad, keep

supporting the person, and perhaps try again at a later date or seek help from friends, family or from a professional.

References and contact groups

Women with Eating Disorders Resource Centre (WEDRIC)
111/40 Cranmer Sq
Ph 03 3667725

The Health Alternatives For Women (THAW) PO box 884 CHCH
Ph 03 3796970

Look for the local support group in your area or write to Sekhmet for information.

VEGANISM: A RADICAL FEMINIST CHOICE!!

DON'T FORGET
ANIMAL SISTERS

by MAD MISSY

★ Well if you're a vegetarian and you don't want to support the Meat industry, why do you continue to support an equally disgusting, oppressive & cruel industry, the **DAIRY INDUSTRY**? It is time to make a change. As anarcha-fems we have to recognize our ♀ **ANIMAL** Sisters! There is no justification for a Feminist (or ANYONE!) to donate money to this **slave trade**. A dairy cow is raped by Men's Fists & kept pregnant or Lactating her whole life. Her children are **stolen** from her, she **never** lives a peaceful natural life... The fucked up industry itself calls the place where men shove syringes into the cows vaginas a "**RAPE-RACK**". The dairy industry AND egg industry totally and unashamedly rely on the **MANIPULATION AND EXPLOITATION OF the FEMALE REPRODUCTIVE PROCESS!!** And if you still buy eggs, think about a de-beaked chicken, in the dark, who can't open her wings, given hormones to produce "nice" eggs, straining day after day laying eggs, until she gets **uterine prolapse** when her uterus pushes out through her vagina leading to a **SLOW DEATH**. How can a Feminist contribute to this ^{sick} control over other **FEMALE BODIES???**

== THINK ABOUT IT!! ==

Death in the family

Only in the last 100yrs has death become something to hide. In most cultures death has traditionally been a ritualised occasion presided over by women. These women were either family or known to the family as part of the immediate community. Now death has become a sanitised process and the dead are immediately given over to men who are strangers.

To do so is completely unnecessary. There is no need to involve undertakers or to embalm the dead at all. However in case of accidental death, suspicious death, unknown cause of death or suicide, the coroner does have jurisdiction and access may be restricted until the body is released, also an autopsy/post-mortem may be done - which in this instance the 'next of kin' may not refuse. But, if the person dies at home of old age, long term illness, is stillborn etc., then caring for the body is not that complicated.

In Palmerston North there is the Woman's Homedearth Support Group who have all the relevant info. on caring for our dead until burying or cremation. They can provide a self-help guide and may be able to put you in touch with helpful people or support groups in your area.

It is possible to get some financial support from NZISS -around \$1000 to assist with funeral costs such as that of the headstone or cremation fee, hearse hire, coffin and newspaper notices. This does not cover half the average cost of a conventional funeral and can be quite stressful to have to apply for, involving queuing, more forms, (there are enough of these when registering a death) and having to prove the death. But a funeral doesn't have to be brass handles and wreaths. One option is to make the coffin yourself (I did), it is just a big lined box and you can decorate it anyway you like - maybe the deceased had a favourite colour or picture you might incorporate.

The coffin does have to meet specific height and width requirements to fit the grave or furnace but obviously this fits most people. You can then transport the coffin and body in a van to the crematorium/cemetery. It is very difficult to get permission to bury a body anywhere but designated burial grounds - however I have heard of cases where someone has been buried on private land and permission was sought afterward. This is easier to obtain if the death has occurred more than 32 Km from a cemetery or graveyard. Burial at sea is possible in Aotearoa but it is near impossible to get permission to do so. As for cremation - it is illegal in anything other than an approved crematorium, although the fine for doing so is said to be less than the cost of a legal cremation.

The ritual of a tangihanga or wake can be an important part of grieving - but access to this can be denied the partner of the deceased by the family as 'next of kin' has a legal definition i.e.: the wife/husband or family of birth or adoption. These people have the legal right to make funeral arrangements and may deny access to any. This can be gotten around by making your partner trustee in a will. It is particularly significant for lesbian/gay/bisexual couples whose families do not accept their relationship and who cannot legally marry yet.

The great thing about organising the afterdeath yourself is that you don't lose contact with the deceased or understanding of the process. It is much more personal to conduct the proceedings yourself than to hand it over to a stranger.

-Cas.

Palmerston North Women's
Homedearth Support Group
PO Box 4253
Palmerston North
(06) 35871391

SUBSCRIPTIONS

If you've enjoyed reading this magazine, why not subscribe? For \$10, you can get the next four issues. Send well concealed cash or make a cheque out to A.F.F.A at P.O. Box 14-156, Kilbirnie, Wellington.



I BLEED WHILE YOU ALL

EAT DRINK & MAKE MONEY



that teeny-weeny belts were the only thing to hoist up our breeks with, and obediently, shops filled their shelves with



leather strips, the width of an uncooked strand of spaghetti. They were lovely

1995 was the preserve of only the very young, the very thin, and the fantastically wealthy? In spring, for example, the mandates on Planet Fashion decreed



WHAT A LOAD OF SHIT!



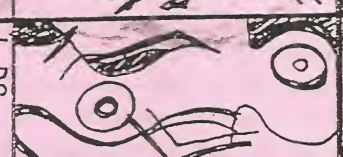
wrecked and women who look like a burst paper bag. Elsewhere, there are women who look good in a gauze blouse and then there are the rest of us. There are women



I HAVE AN EXTRAORDINARILY CLOSE ATTACHMENT TO A GIRLFRIEND. HOW DO I KNOW IF I'M GAY?



I THINK VIOLENTLY



I DO VIOLENT THINGS



I SEE PICTURES



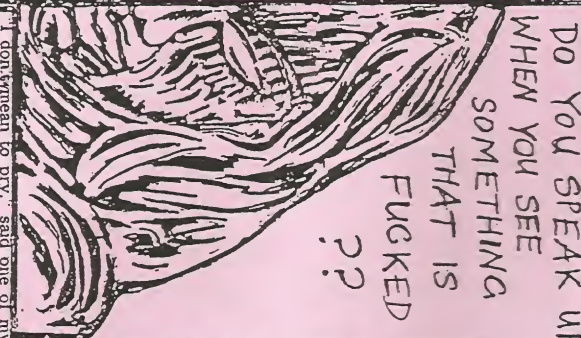
I FEEL REALLY GOOD



ABUSE THEM NOT YOURSELF!



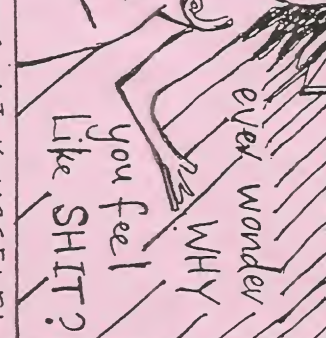
WHAT IS S&M?



DO YOU SPEAK UP WHEN YOU SEE SOMETHING THAT IS FUCKED ??



gurgie gurgie SPEW ...



WHY ever wonder you feel like SHIT?

I don't mean to pry, said one of my friends when she first caught sight of my gorgeous, mushy-mouthed lips, "but are you having a heart attack?"